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PROCEEDINGS

OF THE

Massachusetts Episcopal Missionary SOCIETY,

AND

TRUSTEES OF THE MASSACHUSETTS

EPISCOPAL PRAYER BOOK AND TRACT SOCIETY,

AT THE

ANNUAL MEETING,

HELD IN

ST. PAUL'S CHURCH, BOSTON,

JUNE 20, 1827.

BOSTON:
J. PUTNAM, PRINT....362 WASHINGTON STREET,
NOVEMBER,
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THE Annual Meeting of the Massachusetts Episcopal Missionary Society, and Trustees of the Massachusetts Episcopal Prayer Book and Tract Society, for the choice of officers and the transaction of other business, was held in St. Paul's Church, Boston, Wednesday, June 20, 1827, at 5 o'clock, P. M.

Rev. Asa Eaton, first Vice President, presided.

Prayers were offered by Rev. B. C. Cutler.

The Records of the last Annual Meeting were read by the Secretary.

The Treasurer presented his Account Current, which was examined and accepted.

The Choice of Officers for the ensuing year then took place, and the following persons were unanimously elected.

Rt. Rev. Alexander V. Griswold, D. D. (ex officio) *President.*

Rev. Asa Eaton, *First Vice President.*

John C. Warren, M. D. *Sec. V. President.*

Rev. Theodore Edson, *Third V. President.*

Mr. James C. Dunn, *Recording Secretary.*

Enoch Hale, M. D. *Corresponding Sec'ry.*

Mr. Benjamin Howard, *Treasurer.*

Rev. John L. Blake,
Rev. Alonzo Potter,
John Sowdon, Esq.
James C. Merrill, Esq. } *Directors.*

Adjourned to 1-4 before 8 in the evening, when a public meeting of the members and friends of this Society was held in the same place.

Rt. Rev. Bishop Griswold, in the chair.

Prayers were offered by Rev. B. C. C. Parker.

J. C. Merrill, Esq. in behalf of the Directors, then read the following

REPORT.

The nature and objects of this Society have already been made public. Its success has been witnessed with no ordinary degree of interest. The reports from our Missionaries,* the account of Auxiliary Societies, and the Treasurer's Report herewith communicated, furnish all the facts within our knowledge, which have not been already laid before the Society; and these facts are enough to shew us the path of duty.

Amidst the various and multiplied claims on our attention, and time, and money, which daily solicit our notice, we are sometimes perplexed in making a selection. No individual can answer every call. Your Directors have not been inattentive observers of what is passing around and near us, and after much deliberation, we hesitate not to say, that this Society is entitled to the decided and animated support of Episcopalians throughout this Commonwealth. The good produced is visible, is certain, needing no argument for proof, requiring observation only to perceive it.

We consider this association as destined, with the blessing of God, to give new life, to impart new vigour to the Church. Large sums, though desired, are not indispensable for its present usefulness; but more is needed, indeed more is absolutely necessary, to enable us to maintain the ground now occupied. We cannot believe, that the members of our com-

* Several of the Missionaries having been present, and addressed the meeting, and the substance of their remarks being herewith published, their Reports are consequently omitted.

munion can witness the fall of even the least of our churches, without an effort to sustain it. We do not recommend the erection of new churches, where there is no reasonable prospect of ultimate success, but those now in existence must not be abandoned. New Churches will start into being and flourish without our aid, but we cannot desert one of our present number. Our funds have been appropriated for the support of able, faithful and useful missionaries. Let us not become dispirited in this good work. To this extent we must accomplish our object. But we direct our views still further. We hope soon to be able to send at least one missionary to the West, to do our part, as far as may be, in directing light to a region of darkness. We are impatient for the time, when we shall send a "Faithful soldier and servant" of our Divine Master, to the Eastern world. In justice to our Auxiliary Societies, we are constrained to state, that more than one half of our income, during the last year, has been derived from their contributions. These Societies are fourteen in number, viz:—

Christ Church, *Boston*, which has contributed $70
St. Peter's, *Salem*, - - - - - - - - - - 70
St. Michael's, *Marblehead*, - - - - - - - 51
St. Paul's, *Newburyport*, - - - - - - - - 36
St. Paul's, *Dedham*, - - - - - - - - - 20
Trinity Church, *Bridgewater*, - - - - - - - 40
Christ Church, *Lenox*, - - - - - - - - - 21

Christ Church, *Quincy*—St. James', *Greenfield*—St. Paul's, *Marshfield*—St. John's, *Ashfield*—St. Matthew's, *South Boston*—Christ's, *Leicester*—and St. Andrew's, *Hanover*—all of which have made remittances to the parent Society.

These Societies deserve much praise—and it is with great pleasure we embrace this opportunity of publicly acknowledging our gratitude for their liberal and timely support. For an account of the receipts and expenditures during the past year, we would refer to the Treasurer's report, which has already been submitted.

[A Resolution to accept the Report was offered and adopted.]

The Rev. Calvin Wolcott, then offered the following Resolution, which was seconded by Rev. James Morss, and passed unanimously.

Resolved, that we cordially approve the objects and operations of this Society.

On submitting the above Resolution, Mr. W. made the following remarks.

Mr. President—The object in which this Society is engaged, I consider among the most important that can occupy our attention or stimulate our exertions. In obedience to the last command of our ascended Lord who bids us carry the Gospel to every creature, the object of this institution is, to assist in building up the Redeemer's kingdom, to send the Gospel to the poor and destitute, but more especially to resusitate, cherish and assist our feeble churches within this Commonwealth. In relation to these duties our church till lately has slumbered, and even now is but half awake. Enough, however, has been done to show us the practicability of the object, to encourage our hearts and to stimulate us to greater, more united and persevering efforts. Little more than five years have passed since the operations of this Society commenced, and notwithstanding its funds have been small, yet much good has been done.

The success which has crowned our efforts ought to fill our hearts with gratitude to the great Head of the Church, and to inspire us with new zeal in this benevolent work. Although much has been done, still there is much more to do. There is ground still to occupy. Many are the waste places in our Zion, and new scenes of usefulness are daily opening. From one end of the Commonwealth to the other, the Macedonian cry waxes louder and louder, "Come over and help us." Shall this voice be unheeded by us? Shall the hopes, which have been raised in so many of our feeble parishes, be blasted? Shall the holy flame which has been lighted up on so many altars, be left to languish and expire? Shall the hands of this Society be now paralyzed by the want of funds to pursue its heavenly course? Shall we fold our arms in torpid insensibility, while so many of our destitute brethren are beseeching us to send them the bread of life? Look at England—behold our mother Church leading the way in the march of heavenly benevolence—her hundreds of missionaries gone forth to carry the everlasting Gospel to the benighted Heathen. See her Martin, her Buchanan, penetrating into the remote corners of the earth, and pouring the light of Heaven upon millions who

were sitting in darkness and the shadow of death—Think of the thousands and tens of thousands annually pouring into her Treasury, to send the Bible and Prayer Book to the poor and destitute, and shall we her sons suffer the Churches in our neighbourhood to languish for want of Missionary aid? Shall we *sleep* while all Christendom is *awake*?

Let us remember that the holy apostolic Church to which we belong, is, in every sense of the word, a *Missionary* Church. It was first established by missionary labors and has been continued for near eighteen hundred years through missionary exertions. A missionary spirit breathes through all her services, and she obviously aims to inspire all who join her communion with missionary feelings. Yes, Mr. President, when we come to the house of prayer we are taught to pray for all nations—that the Lord will bring into the way of truth all such as have erred and are deceived, and that he will make his ways known unto men, his *saving* health to *all nations*. And shall not our *actions* correspond with our *prayers*? As it is a denial of God to labour without praying for his blessing, so it is nothing less than tempting God to pray without using the means he has given us to obtain the end. If, then, we have any regard for the souls of men, if we wish to see Zion rise from the dust, let us labour to increase the influence of piety in our own hearts, and in the hearts of our fellow christians. Let us not rest contented with crying Lord, Lord, but hasten to *do* his commandments. We have every motive to animate us to exertion—we are sure of success—we know that our labour will not be in vain in the Lord. Come then, and let us unite heart and hand in this labour of love; whatever is given in the cause of christian benevolence and christian duty, is lent to the Lord, who, if our motives are pure, will reward us a thousand fold, even in this world; and in the world to come, with life everlasting.

The following Resolution was then offered by Rev. Daniel L. B. Goodwin.

Resolved, **That it is the bounden duty of Christians to extend, by Missionary efforts, the knowledge of the Gospel, and especially to build up the waste places of Zion.**

It was seconded by Rev. B. C. C. Parker, who addressed the meeting as follows.

Mr. President—It is with feelings of pleasure that I hear this Resolution. There are many about me who will heartily respond to the sentiment it contains,—and whose appearance

here this evening, give the assurance that they are not indifferent to the results to which it may lead. Without drawing a passing shade of oblivion on what has been done by this Society, I believe all who are acquainted with the suffering state of our churches at a distance, will agree there are still claims on them as christians, and as Episcopalians, which ought not, and will not be disregarded. There is a brotherhood existing between those churches and ourselves, urging its relationship, and pressing for a recognition—for a recognition as a suffering branch of that family, whose head is Christ, and whose inheritance, on condition of fidelity to our Lord and Master, is the sure and steadfast promises of God. That relationship I trust will not now plead to us in vain. There are individuals in those churches, Sir, whose lonely and unbefriended condition call for our sympathies—and whose attachment and piety towards the sanctuary of their fathers have a high claim upon their brethren in the Lord. For it is they, who, amidst the monopolizing interests of other sects, have been unwavering in their adherence to our liturgy, humble, yet persevering in their conformity to the peculiarities of our government, discipline and worship; who have personally sacrificed many of the comforts and some of the advantages of the communities in which they have lived, where, to say the least, the name of Episcopalian has been unpopular, if the charities of its opposers have not rendered it reproachful.

But Sir, there are other grounds which entitle them to our sympathy. Until a recent period, few in number, seeming to themselves unnumbered and unknown by their more favoured brethren, they are now struggling to maintain among them the constant and regular ministrations of the Gospel. They have hitherto, with this object in view, struggled almost against hope. The sentiments they profess, and the authority of that primitive truth and order to which they are attached, have of late been more candidly and seriously investigated. Many of the prejudices which opposed the extension of our church, have been done away; and while numbers are looking towards her, as the only sure refuge from the extremes, to which the tendencies of religious zeal or religious indifference are approximating, many have already connected themselves with her communion. The strength of these societies is, however, yet but feeble; and if for a very short period they can be permitted to rely on their more favored brethren to supply the pecuniary deficiency, which the greatest personal sacrifices on their part is inadequate to make up, towards the maintenance of a resident clergyman, they may still obtain the object of their most ardent wishes and prayers. I have seen sir, and known the difficulties and trials of some of them. I have been an eye-witness to

some of the efforts they are now making for their own support. They are indeed the results of an attachment to our communion, which those who are enjoying the regular and constant services of a faithful clergyman, would do well seriously to consider; which their brethren in Christ, to whom God has given the ability to be munificent, would not, I am sure, when acquainted with its principles and extent, look upon with indifference. Some of these churches would need assistance but a very short time; their own resources, under the ministrations of the Gospel, would enable them to do without it. If that aid is soon extended, their object will be accomplished. It must however, be disheartening indeed to them, if, after their utmost energies have been put forth, they be still found unavailing. The hope that brightened their darkest day, must then yield to despair; and their utmost effort once thus put forth, nothing, it might be feared, would be afterwards attempted. To such parishes, let but your Society say, if it be but one or two hundred dollars that is wanted for the present year; or (if your means will permit it,) two or three years to come, this deficiency shall be supplied;—the regular services of a clergyman would be instantly secured, and this waste place of Zion would soon be built up. That this would be the operation of an assistance like that I refer to, hardly needs demonstration. Five years ago, sir, a parish in this vicinity, numbered not among its regular worshippers, 20 members. Its resources had, for many years past, proved unavailing to obtain the services of a resident clergyman. My brother in the ministry who now occupies it, was told by your Society, that the deficiency needful for his support for a single year, should be paid from its funds. And what was the result of this munificence? That same parish, which had hitherto been despairing of a much longer existence, could not be accommodated in the same house, a short time after he had come among them; so rapidly had their numbers increased. An addition was made to the building, but this was, in less than six months, found insufficient to accommodate those who wanted seats. Even after a second wing had been added, numbers were still excluded; and the day is not now distant, when the site, on which this ancient, but long deserted edifice stands, at present thronged with zealous and pious worshippers, will probably be occupied by a new church. Look then on the gratuity of only one hundred dollars, which the pious liberality of the friends of this Society thus opportunely bestowed, I would rather say *loaned*, to this destitute people, for it has since, by an auxiliary branch of the parent institution among its own members, been refunded,—and it will be perceived, that the benevolence it exercises, like the mighty rivers of the earth, flowing to the boundless ocean, is destined to be repaid back again its contri-

butions in tributary streams, and may to the end of time continue to bless, enrich, and fertilize, this section of the moral world. Under prospects like these, what christian can doubt, that the Great Disposer of all things will continue to smile on the efforts of this Society; and that the charities it embraces, will not only be blessed to those who receive, but also to those who bestow them.

[The Resolution was adopted unanimously.]

On motion of Rev. T. W. Coit, *seconded by Rev.* Theodore Edson, *it was*

Resolved unanimously, That we regard the formation of Auxiliary Societies in our parishes, as tending greatly to aid the operations, and promote the prosperity of this Society.

The following remarks were made by Mr. C. on presenting this Resolution:

Mr. President,—I shall fail in my main design in speaking, if I cannot persuade those of our own communion that there are peculiar reasons why they should rejoice in the details which have this evening been presented to us. I know not with how much indifference some may have heard reiterated the charge, that, as a body of Christians, we are inert and frigid. None, it is said, are more unwearied or thorough advocates of Ecclesiastical technicality and external order. We have an instinctive and ever lively sensibility, to that which is Episcopal or anti-Episcopal. None have a more exalted opinion of the antiquity and apostolical purity of their system. None exert themselves more to hold it up to universal approbation.

As a natural inference of the charges which they raise, our censors say, where are the legitimate fruits of these high pretensions, this ever wakeful zeal, this continual unblushing self-commendation?

'Parturiunt montes, nascitur ridiculus mus!'

It is a caustick adage, Mr. President, and I would never have used it as a representative of the censures which so often have been pronounced upon us, had I not, upon this subject perhaps, a morbid sensibility. I have heard, till I wished my ears were dull of hearing, of the frigid, careless, carnal disposition of Episcopalians. I am not now called upon to acknowledge or disprove the charges of false friends or open foes. This sir, is not the place for controversy. I merely allude to accusations, which have annoyed me, and which I can hardly believe are unknown to any one. Have we, sir, any fellow-

feeling on this subject? Have we ever grieved for the suffering reputation of the Church we love? Have we mourned, that for the ornament of a christian order, she has found so many eulogists, and for the ornament of a christian spirit, so few? Then we will rejoice together, in the facts just presented for our consideration. Then we will congratulate each other on the growing diffusion amongst us, of that spirit, which so strongly characterizes true christian fervour, a *spirit of missions.*

But Sir, let our joy be tempered, by this sober reflection, that the censures of years are not wiped off by the doings of a day. Our friends have done well,—we give them our thanks, our hearty commendation. But they and we are yet far, very far, from the point, where we may rest from our labours. Our Zion is prosperous,—is increasing,—is destined, we trust, to occupy a large space, on the surface of Western christendom. As yet however, in comparison with what her extension may one day be, she is only like the little cloud, as a man's hand, on the broad surface of the Heavens. When shall the day come, that our fond hopes may be realized? When the day, that our courts shall be thronged with fervent worshippers? When the day, that we shall be as much or more reputed for Christian discipline, devotion, humility, and purity, than we have ever been, for apostolical order? Never Sir, until we join heart and hand, and with continual prayers to Heaven, strengthen ourselves as did Nehemiah, for this good work, of giving the Gospel more efficacy by our example, by our exhortations, and by our substance. Never, until we set before ourselves a higher standard, and determine to promote, better than we have done, the cause we profess to love. Now then, what are our resolutions? To you, my brethren in the ministry, I first appeal. Shall we longer sit quietly down, under the charges which have been raised against us? Let us not be overcome of evil, but overcome evil with good. Let us determine to wield the sword of the spirit, which is the word of God, with more solemnity, earnestness and fidelity. Let us hold high and continually before us, the aim of the great apostle, of presenting every man perfect in Christ Jesus. Let us strive to cultivate in the flocks, to which we minister, a stronger anxiety for their reputation as *spiritual* christians, and for the everlasting welfare of their immortal fellow men. O what a trial awaits us, when the Judge shall summon us to an account of our stewardship. To exert an influence over souls,—how responsible! To be tried by *Omniscience* for our fidelity,—how supremely awful! We are among those, to whom the last commission of Christ applies, and if we fulfil it not, better, far better for us had it been, that we had never been born. By the love of Je-

sus, and by the value of our immortality, let us then be urged, to carry home the influence of the gospel to all hearts, and to preach its purity continually in our lives,—to teach men more than to commiserate the ignorant, the poor, and the slaves of sin; to sway all our influence in the sacred, the glorious cause of christian charity.

To those of our friends and brethren, whose influence in behalf of religion is less immediate, to them also, I candidly appeal. Are they lovers of the church? Then in the name of her venerable institutions, I pray them to exert themselves more for her extension. Is it not with them, as with too many, a trifle to know, that by the substance with which God has blessed them, they may bless others, and that too in such a manner, as will make them eternal benefactors? Then let them, as they have freely received, freely give. Am I heard by men of wealth and influence? I am on the work of christian charity, and I speak with boldness. In the name of the Lord of Heaven, I warn them to remember, that the silver and the gold are His. By the impartial award of that tribunal, where a reckoning for *all* our talents must be given in, I charge them not to withhold of their ability from the treasury of God. Let them give in the name of Jesus, and their charities shall never be forgotten. Let them give for the souls for whom he died, and the blessing of many ready to perish, shall come upon them. Dare they refuse to the dying, that which may send them the means of grace,—the ministration of the gospel,—the word of life, and save them with an everlasting salvation? Then let them think if they can with calmness, of a decision, big with wo to the callous heart,—"Whoso hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him!"

Rev. B. C. Cutler, then addressed the meeting.

Mr. President—The duty of spreading the Gospel has been this evening laid upon our consciences and upon our characters. Now suffer me to inquire what part American Episcopalians ought to take in this work?

The efforts which this Society have already made, appear to have been crowned with success; our Auxiliaries are ready to second our operations. We have "peace within our walls and prosperity within our palaces." The hearts of our people have lately been opened by appeals from the west. They have welcomed the devoted servants of God who came in behalf of the destitute natives and the desolate borderers of our land. Our people shewed them no "little kindness. and sent them away laden with many honours."

I inquire, Mr. President, what we intend to do for the destitute? What we of the *clergy* intend to do? For it seems that the laity are ready to do any thing required of them: what part of the duty imposed upon the American churches are *we* prepared to recommend?

We have in the cities and villages of this nation more than four hundred churches and more than four hundred ministers. We have millions and millions of dollars which ministerial fidelity might move to impart at least their *rust*. We have learning and talents, we have as generous and feeling hearts as the country can boast. More than this we have all these churches, all these pastors, all this people, all this wealth and learning, and talents in one body fitly framed together which might easily operate with power and effect.

I simply ask, Mr. President, what part we intend to take in the conversion of the world? What part have other denominations of Christians taken? They have established settlements among our native Indians: they have sent missionaries to the eastern continent, to the Islands of the sea, to Ethiopia and to Palestine: while I had almost said that the American Episcopal church has not a representative in Europe, Asia, Africa or uncivilized America. We have one missionary on his way to our natives! We have contributed the blood of one martyr to plant the Gospel in Africa: others there may have been, but their names have not as yet reached my ear!

I humbly ask Mr. President what part we intend to take in the work of converting the world? I know much is not expected of us! we have lately been applied to from our mother church to educate and furnish a few coloured teachers to aid the cause of the Gospel in Africa. I pray we may search for them and send them accordingly. An Episcopal clergyman is wanted in a South American city: let us pray that some good man may offer himself! no matter sir if these calls are small! let us not despise the day of small things. What else is expected of us? It is expected that we contribute something to build up decayed churches, and to plant new ones at home: a few hundreds or thousands will answer for this purpose: and we have more than one man in this city, who could give all they require. We are not invited to take a generous and liberal part of the labour of the Sandwich Island mission: the Bombay, the Palestine, the North American missions! No! it is not required of us, neither Ethiopians, Sythians, bond nor free, Jew nor Gentile stretch out their hand to *us*!

I ask therefore, solemnly, my fathers and brethren, to tell us whether in the day of judgment any part of the condemnation of debased heathenism will be required of *us*?

Will the Judge of quick and dead make no such demand as

this.! "I gave you the true vine, where have you planted it? Have you only trained its branches to bask in the sunshine of yourown prosperity; and to drop into your cup, more of its rich and reviving juice: while not a scion has been cut off and planted in the deserts and on the mountains around you."

Mr. President, did not our forefathers bring this vine across an ocean to plant it upon these shores? and may not they rise up in judgment against us! where is that spirit which animated the English Society for propagating the Gospel in foreign parts? Some of our churches are the offspring of that benevolent spirit. One hundred years have given to them strength and permanency, and yet what have we done towards propagating the Gospel in foreign parts?

Shall we sit in our studies, and slumber over our pulpits, while our people are "ready to give and willing to distribute?" while every thing is "fervent" and glowing without the churches, shall we be "slothful in this business," and cry "a little more sleep and a little more slumber!"

I inquire anxiously, Mr President, what part we intend to take in propagating the Gospel in *foreign* lands? If you reply, no part! then why has it been on these occasions, made our duty? Why does the church recommend to the closet of her members the petition "thy kingdom come"; to the fire side the prayer, "let the light of thy gospel shine upon *all nations?*" to the congregation, the intercession "that thy ways may be known, thy *saving* health unto *all nations?*" Why have a Domestick and Foreign missionary Society? If we neither intend nor approve of foreign missions, let us withdraw our pretensions to them, and our prayers to God.

It is not the province of one individual to judge what part the church ought to take, but this much the humblest of our clergy who know the circumstances of our people might safely say, that if *we* should present the duty of propagating the gospel to our people and press upon them the actual state of the heathen world and the command of Christ, *we might take any part we chose in this work of faith!* Upon the *clergy* it depends, whether the church takes her rank under the banners of the cross, or whether she sits forever in dishonourable dust.

The Rev. Alonzo Potter *then addressed the meeting in substance as follows—*

Mr. President—I had not intended to intrude myself on your attention—but I cannot refrain from uniting with the Rev. gentleman in pressing upon the attention of this meeting the claims of the Missionary enterprise. He has appealed to us as christians who revere their master—as philanthropists who love their fellow-men—as churchmen, who love their honour. I

am reluctant to descend from this high ground and press motives of a less holy character—but in such a cause it is proper that no argument be left unnoticed. In calling then upon my friends, my fellow churchmen, to come forth and engage in this enterprise, I appeal not to their love of Christ—I appeal not to their love of those for whom Christ died—I appeal to their love of self—to their love of their own church. Do they venerate that Zion within whose pale their lines have fallen? Do they daily pray to heaven that "prosperity may be within her palaces?" Would they labour and toil to make her the joy and praise of the whole earth? Let them supplicate, let them excite, let them foster the *spirit of missions*. Duty apart—if they look not with peculiar sympathy upon its objects—if they doubt whether the gospel enjoins it—if they regard as more important the extension of their religion at home—still I say, let them cherish the *spirit of missions*. It is the power which shall give impulse and momentum to this domestic religion. The bread which they cast upon the waters shall not go forth simply to bless other lands—ere long it shall return, infusing life and energy into the very vitals of their church. Never was there a greater error than to suppose that this spirit is hostile to the domestic interests of our Zion. Hostile, Mr. President! Is not charity twice blessed? Does it not bless them who give as well as them who take? Is it not said, that to them who lend to the Lord, it shall be repaid even in this life an hundred fold? And suppose we that this promise extends not to this great charity? No sir. Send forth our missionaries—levy contributions on every the feeblest of our churches. Excite them to feel—let their prayers and alms ascend in one cloud before the throne—and if there is truth, I say not in the bible,—but if there is truth in the nature of man, there shall come back a shower of blessings to fertilize and make glad this city of our God.

But on this topic I may not dwell. There is one blessing for which we all pray! When we look at our little church, holding a faith indeed in common with others, but distinguished by many peculiar traits of discipline and ritual—as we recollect how essential to her usefulness and very being are harmony, and quiet, we are all ready to exclaim, peace be within thy walls! And we do well. Yes, as we love thee thou Vine that the right hand of the Lord hath planted—for our brethren and companions' sakes—for the sake of that religion in whose service thou wert reared—for the honour of that master whose sacred name thou bearest, we will say, peace be with thee—peace at home, binding together thy members in the very unity of the spirit—peace abroad, extending its olive-branch to all who love the Lord! And as we wish thee this boon, we would engage thee in this sublime charity! Once enlisted in its behalf, and the hearts of thy sons shall become knit together as the heart of one man.

Once awake to the awful evil it would arrest and exterminate, and private feuds will be forgotten. Once awake to its great and all constraining urgency, and there shall be left no time to steep our pens in the gall of controversy. Once awake to the malignity of paganism—foul, debasing, soul-destroying paganism, and all who wear the impress of the cross, will seem lovely. Plant, Mr. President, in the centre of our church the missionary standard, call to its defence her sons and her daughters, issue your summons in a voice which shall reach her remotest offspring, and as they collect, their eyes fixed on a common foe, and their vows pledged to a common cause, think you not that hand will meet hand, and heart will meet heart? Raise aloft this standard in christendom, let it attract the view of every name and sect, let them be made to feel, in all its emphasis, the last command of Christ, and think you not that the weapons of the polemic shall be laid aside? Have we not seen the princes of Europe suspending their conflicts, and forming in the name of Christ an apparent league? To recover his sepulchre, to plant his cross on the turrets of the holy city—to effect this, did they not for a while bury their animosities, and congregate their embattled legions into one mighty host? Point then the real followers of the cross, not to a sepulchre to be recovered, or a place of pilgrimage to be reconquered, but to a world to be redeemed. Point them to that empire of sin to be subverted—that everlasting righteousness to be established.—Rouse them to gird on the sword and go forth to this holy war, and you shall have a *crusade* indeed. Flocking together, each under their respective leaders—devoting to this cause "their lives, their fortunes, and their sacred honour," you shall behold a league not in name, but in fact—a league of souls—a league which shall cement, and strengthen, and triumph, till every strong hold of darkness shall be carried, and the mild sceptre of the Prince of peace shall be extended from the rising to the setting sun.

At the close of the meeting a collection was taken, amounting to 78 dollars.

TREASURER'S STATEMENT.

The Massachusetts Episcopal Missionary Society, and Trustees of the Massachusetts Episcopal Prayer Book and Tract Society, in account current with Benj. Howard, Treasurer, 1826–27.

Cr.

By amount of Permanent Fund as per last account current - - - $220,00

" Cash in Boston Bank - - - - - - - - - - - - - - - 163,50

" Ditto received from annual subscribers, viz.

John Amory,	$5	Benj. Howard,	2
Caroline S. Amory,	2	Harriot Howard,	2
Martha Bell,	2	Catherine M. Hay,	5
Catherine Bell,	2	John Hall, jr.	5
Daniel Bassett,	2	T. W. Haskins,	2
William B. Bradford, jr.	2	Ephraim Locke,	5
Rev. J. L. Blake,	2	Sally Lothrop,	2
Rev. Alfred L. Barney,	5	Mrs. Mc Keige,	5
Rev. Silas Blaisdale,	2	Rev. George Otis,	3
Thomas Clark,	5	James W. Paige,	10
Mary Callahan,	2	Matthew S. Parker,	5
E. C. Callahan,	1	William B. Reynolds,	5
R. M. Copeland,	2	William S. Stimpson,	3
Frances Dehone,	2	Charles Stimpson, jr.	3
Stephen A. Dix,	5	Timothy Sullivan, 2	2
Josiah Daniell,	5	Ephraim Sprague,	2
Catherine Dodge,	2	Sarah C. Sargent,	3
Rev. Asa Eaton,	2	Adam W. Thaxter,	5
Edward Eells,	3	Martha Terry,	3
James Fullerton,	3	Robert P. Williams,	3
Geo. W. Fling,	2	Charles Williams,	4
Mary Greene,	2	William Weir, jr.	2
Lucretia Greene,	2	Elizabeth White,	2
Hannah Greene,	3		
Mary Greene,	3		$158 00
Enoch Hale,	5		

" Ditto received from Auxiliary Societies, viz:—

Christ Church,	Boston,	$70 01
St. Peter's,	Salem,	70 00
Trinity,	Bridgewater,	40 00
St. Paul's,	Newburyport,	36 70
Christ,	Lenox,	21 12
St. Paul's,	Dedham,	20 50
St. Matthew's	South Boston,	12 50
Christ,	Quincy,	12 00
St. Andrews,	Hanover,	12 00
Christ,	Leicester,	7 00
St. John's,	Ashfield,	4 64
		$306 47

" Ditto Donations as follows:—

A friend, by Rev. T. Edson,	$10 00
Daniel Bassett, Hingham, to be added to the Permanent Fund	50 25
Lester Filly, of Otis, amount saved by non-compliance with a custom, usual in the place of his residence, on being elected a member of the Legislature,	10 00
Collection taken in St. Paul's Church, Boston, at the Annual Meeting, June, 1826,	51 14
Cash of Charles Stimpson, jr. on account of sales of Prayer Books and Tracts,	93 12
Do. of R. P. & C. Williams, for do.	51 78
Do. of Joseph W. Ingraham, amount deposited by the Scholars of Christ Church Sunday School in a Missionary Box,	10 34
Do. Interest on $220, Permanent Fund, one year, at 5 per cent.	11 00
Total amount to June 19, 1827,	$1135 60

Dr.

To cash paid for Missionary services per order—

Rev. Mr. Withington, at Ashfield,	$125 00
Rev. Mr. Mott, " Marblehead,	175 00
Rev. Mr. Wolcott, " Marshfield and Hingham,	100 00
Rev. Mr. Blake, " South Boston,	75 00
Rev. Mr. Cutler, " Bridgewater,	50 00
Rev. Mr. Goodwin, " East Sutton,	50 00
Rev. Mr. Muenscher, " Leicester,	100 00
Rev. Mr. Mott, amount of travelling expenses as Missionary Agent,	32 24
Expenses incurred on account of Annual Meeting,	16 07
Postages sundry times, and Blanks,	1 59
Balance on hand—*Permanent* Fund, in Bank Stock,	270 00
Disposable do.	140 70
	$1135 60

Boston, June 20, 1827.

BENJAMIN HOWARD, *Treasurer.*

Since the Annual Meeting at which the foregoing account was presented, the following contributions have been received for the year 1827–28.

Auxiliary Society,	St. Peter's	Church,	Salem,	$55 00
do.	St. Paul's	do.	Newburyport,	25 00
do.	St. John's	do.	Ashfield,	3 60
do.	Christ	do.	Quincy,	15 00
Collection taken at Annual Meeting June 20, 1827,				78 00

Donation from ladies in Lowell, by Rev. Theodore Edson, 7 50
do. from do. to constitute Rev. Theodore Edson a Life Member, - - - - - - - - - 40 00

List of Life Members.

GARDINER GREENE,
JOHN C. WARREN,
THOMAS L. WINTHROP,
ELIZABETH COOK,
JOSEPH W. INGRAHAM,
FRANCIS WILBY,
JAMES C. DUNN,
DANIEL BASSETT,
JOHN SOWDON,
Rev. SAMUEL F. JARVIS,
Rev. THEODORE EDSON.

EXTRACT FROM THE BY-LAWS.

"Every person who shall pay annually not less than Two dollars, shall be a member of this society during the continuance of such payment."

"Every person who shall pay at one time the sum of Forty dollars, shall be a member of this society for life."

"All life subscriptions, and (if requested by the contributors) all subscriptions and donations exceeding the sum of fifty dollars, are to be vested in Permanent Fund."

"Each subscriber may direct the amount of his subscription or donation to be appropriated to either Foreign or Domestic Missions, or to the distribution of Bibles, Prayer Books, or Tracts; or leave it to the discretion of the society."

Since the commencement of its operations (1823) this society has expended for missionary purposes within this Commonwealth, about 2400 dollars.—For Prayer Books and Tracts, (which are purchased in large quantities, and consequently at a low rate,) upwards of 400 dollars. These are sold to members for distribution, at cost, viz:

Prayer Books, octavo size, $1 07 each.
Do. smaller, 32 cents.

P. S. *Donations and subscriptions will be received by the Treasurer, at No.* 16, *Central Wharf.*

Since the Annual Meeting, the Directors, in order to facilitate the operations of the society, have appointed an Executive Committee, with full powers to manage the concerns of the society, subject to such instructions as the Directors may at any time give them.

This Committee is composed of the following gentlemen:—

JOHN C. WARREN, M. D.
SAMUEL D. PARKER, Esq.
ENOCH HALE, M. D.

The Executive Committee have voted, That Auxiliary Societies shall be entitled to receive one fifth part of the amount of their contributions in Prayer Books at the society's prices, provided they are taken during the Ecclesiastical year, in which the contribution is made.

Donations, annual subscriptions, and remittances from Auxiliary societies, should be sent to the Treasurer. Applications for aid, Missionaries' reports, and all other communications, are to be addressed to the Corresponding Secretary, No. 14, West Street.

OFFICERS OF AUXILIARY SOCIETIES.

CHRIST CHURCH FEMALE AUXILIARY SOCIETY....BOSTON.
Organized in 1826.

OFFICERS.

Mrs. Susan Eaton, *President.*
Miss Catharine Bell, *Vice President.*
Mrs. Lydia T. Fessenden, *Treasurer.*
Miss Sophia Amelia Lock, *Secretary.*

Collectors.

Mrs. Fessenden, Miss Eliza B. Greene,
Miss Sarah G. Jennison, Miss Sarah Lock.

FEMALE AUXILIARY TRACT SOCIETY OF ST. PAUL'S CHURCH, BOSTON, Organized in 1827.

OFFICERS.

Mrs. H. G. Otis, *First Directress.*
Mrs. Potter, *Second Directress.*
Miss C. Newton, *Secretary.*
Miss E. A. E. Codman, *Treasurer.*

Managers.

Mrs. J. C. Warren,
Mrs. B. Howard,
Mrs. W. Appleton,
Mrs. S. Codman,
Mrs. J. C. Merrill,
Mrs. J. Jeffries,
Mrs. W. Shimmin,
Mrs. E. Tuckerman,
Mrs. T. W. Phillips,
Miss Gibbs,
Miss Stocker,
Miss Jeffries,
Miss M. Newton.

FEMALE AUXILIARY SOCIETY OF ST. MATTHEW'S CHURCH, SOUTH BOSTON, Organized in 1826.

OFFICERS.

Mrs. Susan Gould, *President.*
Mrs. Mary Blake, *Vice President.*
Mrs. Christiana Hope, *Secretary.*
Mrs. Harriet Howard, *Treasurer.*

Collectors.

Mrs. M. Wightman,
Miss Mary Gould,
Miss Eliza Johnston.

SALEM AUXILIARY SOCIETY, Established May, 1826.

OFFICERS.

Rev. T. W. Coit, *President.*
Mr. Samuel Emery, *Treasurer.*
Mr. Stephen B. Ives, *Secretary.*

Collecting Committee.

Sarah Parnell,
Ruth P. Morse,
Pamelia Orne,
Susan Treadwell,
Nancy Babbidge,
John Goodhue.

MARBLEHEAD AUXILIARY SOCIETY, Established February, 1826.

OFFICERS.

Rev. T. S. W. Mott, *President.*
Mr. Robert Hooper, Jr. *Treasurer.*
Mr. Joseph Hidden, *Secretary.*

NEWBURYPORT AUXILIARY SOCIETY.

OFFICERS.

Rev. James Morse, D. D. *President.*
Mr. John Dean, *Treasurer.*
Moses Merrill, Esq. *Secretary.*

Trustees.

Hon. Dudley A. Tyng, Capt. Samuel Boardman,
Wm. Woart, Esq. Mr. Anthony Smith.

DEDHAM FEMALE AUXILIARY SOCIETY.

OFFICERS.

Mrs. L. Butterfield, *Treasurer.*
Miss S. Townsend, *Secretary.*

Directresses.

Mrs. S. Guild,
Mrs. P. Whiting.

QUINCY FEMALE AUXILIARY SOCIETY, Established August, 1823.

OFFICERS.

Mrs. Susan Black, *Treasurer.*
Miss Louisa Marston, *Secretary.*

Directresses.

Mrs. Harriet Cutler,
Mrs. Mary Baxter.

FEMALE AUXILIARY SOCIETY OF ST. JAMES' CHURCH, GREENFIELD.

OFFICERS.

Mrs. E. D. Pierce, *President.*
Miss P. Pierce, *Secretary and Treasurer.*

LENOX AUXILIARY SOCIETY, Established in July, 1826.

OFFICERS.

Hon. Caleb Hyde, *President.*
Mr. Jared Bradley, *Secretary.*
Mr. Richard Parker, *Treasurer.*

Collecting Committee.

Mr. John M. Cooper, Mrs. D. H. Quincy,
Mr. Jared Bradley, Mrs. Mary A. Bradley,
Mr. Erastus Parker, Mrs. Olive Wright.

Lists of officers of the other Auxiliary Societies have not been received.

The following extracts from a Circular Letter of a Committee of the Society in 1822, *gives a condensed view of the principles on which the Society was founded, and the motives for continued and increased exertion.*

"The Massachusetts Episcopal Missionary Society, and Trustees of the Massachusetts Episcopal Prayer-Book and Tract Society, was incorporated in 1815. It was not expected, at the time of its formation, that it would go into immediate operation; but it was thought desirable that a society should be organized, to be in readiness to take advantage of any circumstance that might occur, to enter upon the work of missions."

"The call upon us is now importunate, to arouse, and address ourselves to the work in which the apostles and their disciples spent their lives, and in which so many, in our own time in other parts of the Christian church, have laboured so much. Besides the many circumstances, which render the present time peculiarly favorable for the establishment of missions abroad, the wants of our own country are exceedingly pressing. There are several congregations in this commonwealth, and still more in the diocese, which have been for a long time in a languishing, and almost perishing state, for the want of a little assistance; and which, with such assistance, might probably soon be brought into a flourishing condition. The new settlements of our country also, open to us a very extensive field for missionary operations, which is white already to the harvest. The use of a liturgy furnishes us with peculiar advantages for great usefulness in this portion of our work. Where congregations cannot be collected sufficiently large to be able to support a clergyman, they may nevertheless be taught to assemble regularly, and make use of this excellent guide to publick worship. Prayer-books and religious tracts must, therefore, at the same time, be distributed among the poor and destitute. Each of these objects is distinctly embraced by this society. It is not proposed, in the present state of our church, to engage extensively, if at all, in foreign missions; at least, not so as to weaken our efforts at home. All

such sums, however, as shall be appropriated to this object, by the donors, will be faithfully applied to it, as soon as there shall be a suitable opportunity, either by this society alone, or by uniting with the general society of the Episcopal Church. In the same manner, the society will apply, according to the wishes of the donors, any sums that may be specifically appropriated, either to domestic missions, or to the distribution of Prayer-books and tracts."

"It is highly important, that every portion of the Church should take a part in this good work. This will serve to strengthen that bond which unites the Church into one Christian family.* Every man, who conscientiously contributes for an object like this, according to his ability, however small his means may be, will feel a much stronger interest in the welfare and prosperity of the Church, than if he confines his liberality to his immediate vicinity. It is also worthy of much consideration, that such a man's donations will always be accompanied by his ardent prayers for the blessing of heaven upon the object for which they are given: and 'the effectual fervent prayer of the righteous man availeth much.'"

* These considerations lead us to rejoice at the establishment of our 14 Auxiliary Societies, and we trust that ere long, no parish in the State will be without one.